The Gilded Man.

We read in an article written by A. J. Miller for the St. Louis *Globe-Democrat* (Dec. 14th):

"The story of the mythical Manoa, or El Dorado, with all of its vast and fabulous treasures of gold, was at one time the supreme subject of the civilized world. It was an alluring phantom, which for nearly a century engaged the science, learning, chivalry and seamanship of two continents. In the vain search for this chimera more untiring effort, military ingenuity, endurance, money, and human lives were expended than upon any single enterprise of the ancient or modern world. It became a furore, a mad thirst which was further inflamed by the appearance of extravagant books, detailing the splendors of this barbaric Croesus. Even the pious poet, Milton, gave full credence to the myth, while the Pope extended to the valiant explorers his papal benediction (?). But the mythical city of gold was never found. It was simply an Indian tradition, which had come down through ages, gathering, like the rolling snowball, increased volume with each revolving generation, until so contorted by exaggeration no analogy could trace out its ancient origin. But that it had a foundation in fact there is hardly room to doubt, and possibly arose from some of the lavish splendors of one of the powerful Indian empires long since extinct. Certainly the legend long antedated the period of the conquest, and was probably contemporary with that of the Amazons."

We wonder whether Mr. Miller has ever made a close study of the legend of El Dorado. If he has, it does not appear from his remarks.

"Of this fascinating myth we have very little popular knowledge," says Charles F. Lummis, the popularizer of Bandelier's researches, in his excellent book, The Spanish Pioneers (Chicago, McClurg & Co., 1893, p. 184.), "except that a corruption of its name is in everybody's mouth. We speak of a rich region as 'an Eldorado,' or 'the Eldorado' oftener than by any other metaphor; but it is a blunder quite unworthy of scholars. It is simply saying 'an the,' 'the the.' The word is Dorado; and it does not mean 'the golden', as we seem to fancy, but 'the gilded man,' being a contraction of the Spanish *el hombre dorado.*"

Bandelier has traced the origin and growth of this interesting legend in his captivatingly interesting book, The Gilded Man (New York, Appleton & Co., 1893.)

The myth of *el dorado*, or the gilded man, originated at Lake

Guatavitá on the high-lands of New Granada. Among the inhabitants of that neighborhood, as early as 1490, a legend was current that the wife of one of their earlier chiefs had thrown herself into the water in order to avoid punishment, and that she survived there as the goddess of the lake. To this goddess the Indians made offerings in the shape of gold and pearls which they cast into the water, and at every new choice of a *uzaque* of Guatavitá, the male population marched out to the lake in fantastic order and array, with the new chieftain upon a barrow hung with discs of gold, his naked body anointed with resinous gum and covered all over with gold dust. This was *el hombre dorado*, the gilded man, who, upon the arrival of the procession at the shore, proceeded in a *balsa* (raft) to the middle of the lake, where he plunged in the water and washed off his metallic covering, while the people threw in the gold and jewels they had brought with them.

About the year 1470 the Tunja Indians had to make way to the warlike Muyscas of Bogotá, and the quaint religious ceremony ceased; but *El Hombre Dorado*, shortened to *El Dorado*, continued to live in the mouths of the natives.

When the European explorers came, intent on the search for precious metal, they followed up the trail of "the gilded man." In 1537 Quesada stepped upon the plateau of Cundinamarca, the former home of the *dorado*, without being aware of the fact. In 1538, a reconoitering party brought in a report that in the South there lived a tribe of warlike women who had much gold. Thus the myth of the Amazons became associated with the tradition of the *dorado*.

"With the conquest of Cundinamarca," so Bandelier concludes his first chapter, from which we have extrated these facts, "was secured the last great treasure of gold that awaited the Spaniards in America. Their wild greed was, however, doubly excited by their success so far, and they thirsted for more and greater.*) The Minorite monk, Fray Toribio of Benevento, wrote with truth in 1540: 'And gold is, like another golden calf, worshipped by them as a god; for they come without intermission and without thought, across the sea, to toil and danger, in order to get it. May it please God that it be not for their damnation.' Then rose again, like an avenging spirit, the legend of the gilded chieftain, in the still unknown regions of the South American continent.

*) Lest those of our readers who are unacquainted with the researches of the Bandelier school—which no one ought to be—get the false impression from the above and a later quotation, that Mr. Bandelier and his followers imitate the older school in decrying and calumniating the Spanish pioneers, we will quote here at least one passage from Lummis' Spanish Pioneers (p. 183): "The scientific history of to-day has fully shown how foolishly false is the idea that the Spaniards sought merely gold: how manfully they provided for the mind and the soul as well as the pocket. But gold was with them, as it would be even now with other men, the strong motive. The great difference was only that gold did not make them forget their religion. It was the golden finger that beckoned Columbus to America, Cortez to Mexico, Pizarro to Peru,—just as it led us to California, which otherwise would not have been one of our States to-day."

Transplanted by the over-excited imagination of the white men, the vision of *El Dorado* appeared, like a mirage, enticing, deceiving, and leading men to destruction, on the banks of the Orinoco and the Amazon, in Omagua and Parime."

The history of the legend transplanted to South America, as described by Bandelier in the following chapters from the most approved sources, reads like a veritable romance. It remained for Alexander von Humboldt and Schomburgk to lay the phantom of the great lake, and with it, in the first half of the xix. century, terminated the last survival of the legend of the gilded man.

"The myth died, but it had not existed in vain. Before it had been disproved, it had brought about the exploration of the Amazon, the Orinoco, all Brazil north of the Amazon, all Venezuela, all New Granada, and eastern Ecuador. If we look at the map a moment, we shall see what this means,—that the Gilded Man gave to the world the geography of all South America above the Equator." (Lummis, l. c., p. 199.)

Ingersoll as a Plagiarist.

THE spring of the year 1900 saw a phenomenal change in Fulton and Oswego Falls, two towns of northern New York. Taking advantage of the local option clause in the State Liquor Law, the Protestant churches united to lead a movement to close all drinking places. They used every available method and motive: political organization, propaganda by press and platform, and direct appeals to conscience. Such was the enthusiasm generated, that every hotel, store, and public house was swept out of existence.

Among the literature used was a speech by the late Colonel Robert G. Ingersoll, a dashing soldier in the Northern army during the Civil War, and one of the most noted antagonists of Christianity in the western hemisphere. Some years ago, in the course of a celebrated liquor case in which he appeared as prosecuting advocate against a brewer, he broke out, with apparent spontaneity, into a terrible denunciation of the whole traffic. His eloquence startled the court, and claimed the attention of the entire country. The speech then delivered has been used since in repeated temperance campaigns.

Now J. H. Odell shows, in the *Methodist Magazine* (vol. viii, No. 2), that the whole picturesque invective was literally plagiarized from an almost forgotten preacher named John Stamp. Stamp wrote a letter to the Primitive Methodist Conference meeting at Reading in Berkshire in the year 1841, on the

subject of temperance. It was published subsequently in the *Messenger of Mercy and Old Methodist Revivalist*, and in that quaint periodical Mr. Odell found it. "A most remarkable letter it was!—loaded to the muzzle with fearful facts and terrible in passion," he declares; "but how in the name of all that is unlikely had the great American lawyer and infidel stumbled upon that letter to the Conference written by an obscure preacher? Word for word it had been committed to memory, and Ingersoll threw it out in the Supreme Court of the United States as an extemporaneous production. Apart from the curious plagiarism, the words are interesting; an American paper commenting on them as Ingersoll's speech, called the effort 'one of the greatest temperance orations ever delivered in the English language.'" To parallel the texts is unnecessary, as they are entirely identical. Following is the plagiarism:

"Intemperance cuts down youth in its vigor, manhood in its strength, and age in its weakness. It breaks the father's heart, bereaves the doting mother, extinguishes natural affections, erases conjugal loves, blots out filial attachments, blights parental hope, and brings down mourning age in sorrow to the grave. It produces weakness, not strength; sickness, not health; death, not life. It makes wives, widows; children, orphans; fathers, fiends; and all of them paupers and beggars. It feeds rheumatism, nurses gout, welcomes epidemics, invites cholera, imports pestilence, and embraces consumption. It covers the land with idleness, misery, and crime. It fills your jails, supplies your alms-houses, and demands your asylums. It engenders controversies, fosters quarrels, and cherishes riots. It crowds your penitentiaries aud furnishes victims for your scaffolds. It is the life blood of the gambler, the element of the burglar, the prop of the highwayman, and the support of the midnight incendiary. It countenances the liar, respects the thief, esteems the blasphemer. It violates the obligations, reverences fraud, and honors infamy. It defames benevolence, hates love, scorns virtue and slanders innocence. It incites the father to butcher his helpless offspring, helps the husband to massacre his wife, and the child to grind the parricidal axe. It burns up men, consumes women, detests life, curses God and despises heaven. It suborns witnesses, nurses perjury, defiles the jury-box, and stains the judicial ermine. It degrades the citizen, debases the legislator, dishonors statesmen, and disarms the patriot. It brings shame, not honor; terror, not safety; despair, not hope; misery, not happiness; and with the malevolence of a fiend, it calmly surveys its frightful desolation, and, not satisfied with its havoc, poisons felicity, kills peace, ruins morals, blights confidence, slays reputation, and wipes out national honors, then curses the world and laughs at its ruin."

CONTEMPORARY CHRONICLE.

POLITICS AND SOCIOLOGY.

Municipal Ownership.—Beyond any other city in the world Glasgow, Scotland, has gone most extensively into the municipal management of public utilities. The city supplies water, gas, electric light, street railways, telephones, baths, and washhouses; conducts markets for vegetables, fruit, cattle, cheese, meats, old clothes, birds, and dogs; owns and partly directs 2488 municipal houses, 78 lodging houses, a family home, 372 shops, 49 stores, 43 warehouses, 43 workshops, 12 halls, 2 churches, 2 hotels, 1 theatre, 1 studio, 1 pawn office, 1 nursing home, 1 powder mill, 1 laundry, 1 bakehouse, 1 golf course, several stone quarries, 900 railway wagons, and 1 gospel tent; farms 1000 acres of land and converts city sewage into fertilizers. It builds street railway cars, reclaims bogs, runs a granary, utilizes clinker and sells waste paper.

It is too soon to say what will be the final outcome of these remarkably extensive additions to municipal work, and, in any case, one example does not establish a principle. But the people of Glasgow have not as yet realized their expectation of reaping large profits from the system. Taxation has increased from $1.20 to $1.62 on the $100 valuation. The assessable rental has increased from $16,000,000 to $25,000,000, but, in the same period, the city debt has risen from $24,000,000 to $64,000,000. Profits on the street railways and telephones have not materialized, after allowance is made for depreciation. Glasgow's experience so far is not conclusive either way, but the city has not made the money gains calculated upon. Possibly it has too many irons in the fire.

LITERATURE.

The National Fraternal Congress.—Proceedings of the XVI. Annual Meeting of the National Fraternal Congress, Held in the City of Denver, Col., Aug. 27–28, 1902. (Courtesy of Mr. Th. B. Thiele.)

Reading these proceedings, we were agreeably surprised to find the reforms proposed at Denver mostly the same as those advocated for years by THE REVIEW. As quite a number of Catholic benevolent societies have joined the Fraternal Congress, it is to be hoped that they will be eager to carry out these reforms before it is too late.

The Lives of the Popes in the Early Middle Ages. By the Rev. Horace K. Mann, Headmaster of St. Cuthbert's Grammar School, Newcastle-on-Tyne. Vol. I. Part II. A. D. 657-795.—Price $3.00. B. Herder.

One of the many disastrous consequences of the so-called Reformation is that perversion of truth under which historical literature, especially in Protestant countries, still labors. It was necessary to degrade the Church of the Middle Ages, in order to gain a basis for and to legitimate the great religious revolution of the XVI. century. Above all the papacy, "that wicked woman of Babylon," who had, as it were, born and bred those past ages, had to be depicted as an abomination. But as time passed on, and religious fanaticism more and more gave way before the modern critical spirit, the papacy was recognized as one of the grand-

est institutions the world had ever seen. The historic works of Protestants like Ranke became apologies of the popes.

But as Protestantism and the papacy exclude each other, being, as it were, two opposite poles, the full understanding of the latter is an utter impossibility for a Protestant writer. He alone can give a true account of a thing who knows not only its outward appearance, but also its intrinsic nature. Only a Catholic understands the real essence of the papacy, its divine origin, its supreme rights, its perfect freedom and independence in its proper sphere.

Accordingly we have given a hearty welcome to Mann's Lives of the Popes, because it is written from a Catholic standpoint, and is, as far as we know, the first original Catholic history of the popes in English. The second volume bears out our judgment of the first.

Since the reverend author has, as it seems, made use of written up history only, his work offers no entirely new results of investigation. However his conscientious research into extant compilations, thorough acquaintance with his subject, and faithfulness in portrayal, must needs be pleasing to the intelligent enquirer, who is but too frequently asked to accept fiction for fact, when the Catholic Church is maligned. True, our imagination is not regaled with a brillant display, as in one great panorama, of all the different agents and powers that moved the world in which the vicars of Christ were placed. Our intellects, however, are satisfied by the plain and unvarnished narration of historic facts.

Thus, if we can not give to Mann's Lives of the Popes the predicate of a classic historical production, we must call it a trustworthy, useful, and much needed book. Its value is still enhanced by the critical remarks, especially on other historical productions, which the author gives in the course of his work. If in one place he regrets that the present volume had already been written before vols. 7 and 8 of Dr. Hodgkin's work 'Italy and her Invaders' appeared, it is, perhaps, still more to be regretted that the author could not make use of the great work of the German historian H. Grisar, S. J., 'Geschichte Roms und der Päpste im Mittelalter,' of which the first volume has been published. We hope that the demand for a new edition of his book will give Father Mann a chance to avail himself of these aids.

The Fauna and Flora of the Holy Land.—Prof. J. Wimmer publishes: Palestinas Boden mit seiner Pflanzen und Thierwelt vom Beginn der biblischen Zeiten bis zur Gegenwart (Palestine's Soil, Flora and Fauna from the Beginning of Biblical Times till the Present Day.) Second annual publication of the Goerres Gesellschaft for 1902. 128 pages 8°; paper, 55c.

The author divides his work into two main parts: soil, flora and fauna during the time from Abraham to about A. D. 50, and from A. D. 50 till the present day, utilizing all modern discoveries that throw any light on the subject. Hence the first part is of particular interest to the Bible student, who, to his surprise perhaps, may learn, e. g., that the "passer solitarius in tecto" is no sparrow at all, but a blue thrush, a melancholy bird, also called the "hermit."

NOTE-BOOK.

"Gloria in excelsis Deo et in terra pax hominibus!"

THE REVIEW wishes all its readers, those who hate as well as those who love it, a Merry Christmas and a Happy New Year.

As usual there will be no REVIEW issued New Year's week. The first number of volume X. will appear January 8th, 1903.

This issue of THE REVIEW (No. 50), the last for 1902, contains the title-page and index of volume IX.

It appears that we were right in forecasting the nomination of Rt. Rev. James E. Quigley of Buffalo for the metropolitan see of Chicago, made vacant several months ago by the death of the venerable Msgr. Feehan. We join with all our heart in the chorus of the Catholic press which is unanimously congratulating the great Archdiocese of the Northwest upon its good fortune in securing for its spiritual head such an able, zealous, energetic and thoroughly conservative prelate as Msgr. Quigley, who, as Archbishop of Chicago, will most assuredly be "the right man in the right place."

"Ad multos annos!"

The Cincinnati *Times-Star* of Dec. 8th says: "The announcement of Rev. McGrady's resignation does not come as a surprise to the local Catholic clergy. The *Times-Star* stated that in their opinion Rev. McGrady should have resigned long ago, for the Catholic Church is no place for vagaries or the private opinions of any individual against the teachings of the Pope. One priest remarked: 'Bishop Maes should have gotten after Father McGrady long ago, but he was very kind to the clergyman and hoped to convert him from his false views and teachings. The Catholic papers of the country, especially THE REVIEW, published by Mr. Arthur Preuss, in St. Louis, for several years have been condemning Mr. McGrady's Socialism and calling on Bishop Maes to repress the erratic priest of his diocese.'"

The question, "Are we a Christian nation or not?" is as old as the Constitution. Rev. Dr. Heiter, in a brief and pithy statement that lately circulated through the German Catholic press, answers it on the basis of a very fine and true distinction. As a State, he says, our Republic can not claim to be reckoned among the Christian States, inasmuch as the Constitution abstracts from every form of Christian belief and, tolerating all creeds, prefers none and excludes none. The case is different with the

citizenship of the country. They, originally, nearly all belonged to the one or other Christian confession and more or less influenced legislation and our public life. Thus the Christian Sunday has remained a State institution, the legislatures habitually open their sessions with prayer, the courts take oath upon the Bible—all of which are Christian practices opposed to the Constitution. Against Sunday observance the Jews may rightly protest; against the Bible, the Catholics, because the version used has a sectarian character and does not agree with the genuine Catholic text. This contradiction between theory and practice has generated a new sect, which we may call a child of Freemasonry—a formless Christianity, lacking positive dogma and contenting itself with the name and a few usages and practices in which all are thought to agree. It is this milk-and-water Christianity which is propagated by our public schools.

A subscriber writes: "Rev. Vincent Brummer's article on 'The Goat in Freemasonry' (No. 44) forcibly impresses me as bordering on the deistic or rationalistic. After quoting Loch and Reischl, Rev. B. says: 'I do not consider this explanation' (of the Fathers, plus Loch and Reischl—and I might add—plus Arndt-Allioli) satisfactory!' The latest and doubtless one of the very best of annotated Bibles is the Arndt-Allioli Bible (Fr. Pustet & Co.). In their notes to II. Chron. xi. 15, referring to Leviticus xvii. 7, they say: 'In the Hebrew, the goats, *i. e evil spirits* that were worshipped in the form of *goats.*' Is not his plain enough? Who is the safer authority? Why whitewash Freemasonry that has been so often and solemnly condemned by the infallible Church? Diana Vaughan could not be condemned because she never existed. The Church can only condemn that which is evil or leads to evil, and in the final analysis (except of course the sins of the flesh) all transgressions are inspired by the Evil One. In Matth. xxv. 33, the reprobates are compared with goats, i. e., evil spirits."

The *Messenger* shows in its December number that Dodd, Mead & Co.'s 'New International Encyclopaedia,' now in course of publication, contains in its first three volumes, so far out, a number of glaring errors and misstatements with regard to Catholic doctrine and practice, as well as on historical matters. Yet the *Catholic World* Magazine of the Paulist Fathers has been advertising this cyclopaedia full-page for several months.

Peculiar was the composition of the Hague Arbitration Court on the Pious Fund case in regard to the religion of its members. Sir Edward Fry is a Quaker. Prof. Theodore de Martens is a Greek Schismatic. Mr. Lohman is a Calvinist. Mr. Assen is a Jew. The council for the U. S. was Senator Descamps, for Mexico Ex-Prime Minister Bernaert of Belgium, both Catholics.

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